India Essay, Research Paper

Hindu life styles and beliefs are focused mainly on one single

worldview that everyone accepts and worships. Samsara is a continued

cycle of ongoing rebirths, ones ultimate goal throughout each life is to attain

the state of Moksha. Moksha is achieved when one realizes the true nature

of surrounding life. Once Moksha is attained the endless cycles of karmic

trajectories are finally released along with the eternal cycles of recurring

rebirths. The Maya is described as a covering of ones true Moksha, an

ignorance or false views of ones true nature. Without the attainment of

knowledge or realization of true nature, than Moksha will never be fulfilled,

consequently the infinite cycle of rebirths will remain constant and

enlightenment will never be acquired. Ones actions, be it good or bad, will

result in the overall outcome of future lives or rebirths, this theory is derived

from karmic belief. Karma is practiced throughout India and is taken

severely seriously, therefore many believe that they are trapped due to the

inability to fully enlighten and achieve the goal of knowledge. Through

disciplined meditation, rituals and excessive reading of the scriptures one is

able to correct insight and acquire wisdom and is allowed to engage in

ordinary life, and will gain the knowledge to escape Hindu lifestyles and

beliefs. I believe these world beliefs are truly pessimistic, due to the lack

of knowledge and or common sense. It seems that life has no meaning and

equality is nonexistent, but I also feel that it is somewhat impossible to

understand fully, due to my lack of knowledge.

The Hindu social structure is characterized by a caste system that?s

determined by birth, geography, language and customs. Karma and dharmas

concepts justify and perpetuate the regulations of the caste system on

account of their similarities. In dharma one must prioritize life, starting

with duty of the caste, every action has an effect on the community and/or

society. Every being has to maintain good karma in order to preserve a

stable society. In karmic ideology every negative action in any of the

recurring past lives will degrade an individuals position in the caste system,

therefore effecting believer?s actions. The caste system is outlined as

follows: Brahmins (priests)

Kshatryas (royalty)

Valshyas (merchants)

Shudras (laborers)

Harijans or outcasts (garbage cleaners, low occupation)

The problem with the social caste system deals mostly with its strict policies,

escaping the social system is unusual, and can only be accomplished in two

steps. Perform karmic beliefs, essentially fully enlighten one, and practice

righteous actions and it will result in an ability to attain a higher level of

society in a future life. Second by becoming a Sadbu or Sannyasi and

devoting ones life to liberating. I believe that that the caste system and the

practice of “reserved seats” is extremely similar to that of issues of racism.

It seems even though there is not an issue of color and or race, India is

concentrating more on birth and geography of ones past in order to

determine ones rank in life. One can not determine his or her past, everyone

is created equal, but it seems due to India?s ignorance ones past can not be

changed.

The Bhagavad-Gita synthesizes the conflicting goals of Hindu

society/religion. The Bhagavad-Gita has been considered scripture dealing

with a compilation of stories with varying motifs. One direly accepted story

themes the subject of the importance of duty. Its main character Arjuna is

torn between fulfilling his destined duty as a warrior, going into battle

opposing a few of his closest friends. Arjuna is undetermined between right

and wrong, friendship and his responsibilities as a god-like warrior. On one

hand he is to serve society in order to insure worldly stability and the

renunciation of society in order to achieve Moksha, and on the hand no

matter whom wins the battle there will be a great loss either way. Krishna

explains to Arjuna that he must uphold social order, and as a warrior it’s his

responsibility to combat any forces if either painful or not. Krishna

expresses a central theme of Hinduism namely, that of every individual has a

double responsibility:

1. To maintain social order

2. To seek individual liberation from karma and samsara

Krishna explains to Arjuna that by living one’s life as an offering to God, by

making of each action a sacrifice to God, one is able to act selflessly and

disentangle one’s soul from the binding effects of actions that are

egotistically motivated. I believe that the advice that Krishna gave Arjuna

deals similarity with the conflicting goals of Hindu society/religion because

of its intense struggle. It seems that throughout Hindu religion and culture

there always exists a struggle for enlightenment, a struggle that usually

requires a grave sacrifice in order to achieve a goal.